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and John Clauson,*

FOR THE
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OF
Mr. JOHN DENT.

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Three PRIVATE SOLDIERS.

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*In the Parish of St. Paul's Covent Garden,
March 18, 1708-9.*

Before the RIGHT HONOURABLE

Sir JOHN HOLT,

Lord Chief Justice of England.

To which is added,

A SERMON Preach'd at the Funeral
of *Mr. John Dent.*

By THOMAS BRAT, D.D.

Minister of St. Botolph, Aldgate.

LONDON: Printed for J. WILFORD, at the *Three Golden
Flower-de-Luces*, behind the *Chapter-House*, St. Paul's. 1732.

[Price One Shilling.]

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TRIALS

O F

*Jeremy Tooley, William Arch,
and John Clauson,*

For the Murder of

JOHN DENT, &c.

Regina { *Contr* { *Jer. Tooley,*
 { *Gul. Arch, &* *pro Murd*
 { *Johan Clauson*

THE Defendants stand indicted for the Murder of *John Dent*, by giving him one mortal Wound with a drawn Sword, upon the left Breast, of which he instantly dy'd. They were also indicted upon the Coroner's Inquest, and Statute of Stabbing, for the Murder of the said *John Dent*.

B

Mr. Ray

Mr. *Raymond*. My Lord, this Indictment is found against the Prisoners at the Bar, *Jeremy Tooley*, *William Arch*, and *John Clauson*, and sets forth, that on the 18th of *March*, in the Parish of *Covent Garden*, the Prisoners at the Bar, with their Malice afore-thought, did make an Assault upon *John Dent*. *Tooley* with his drawn Sword gave him the mortal Wound, who, within half an hour after that Stroke, dy'd. The other two were present aiding and assisting; so that they were all three guilty of this Murder.

Mr. *Letchmere*. I am a Councillor for the Queen. The Prisoners are charged with the Murder of *John Dent*; *Tooley* is accused of giving the mortal Wound, the other two of abetting the Murder. If that appears, they are all guilty of Murder alike. The time of the Fact is laid *Friday* the 18th of *March* last. The Case is this, there was one Mr. *Bray*, a Constable on that Day, had a Warrant to impress idle Men for the Queen's Service, pursuant to a late Act of Parliament, and to prevent any Disorder that might happen in the Course of his Search. He sometime that Day charged *Dent* to meet him in the Evening to be assisting to him as there should be occasion.

The Constable apprehended one *Ann Dickinson*, as a disorderly Person, and going with her before a Magistrate, *Dent* was not present with him then, but one *Chomley*, assisting him in

In carrying off the Woman to the Round-House, they were met in *Covent Garden* by three Soldiers, who made divers Assaults upon them with their drawn Swords; after which, the Constable shewing them his Staff, they went aside; in the mean time *Chenley* went to the Watch-house with the Woman, which was a small distance off, and *Dent* being at that time there, he acquainted him and others with the Danger the Constable was in: They immediately went up to his Assistance; that when they came the Soldiers drew their Swords, and push'd, and thrust'd at them; *Dent* at the same time apply'd himself to them, and expostulated with them one by one, explaining unto them the Danger they would draw upon themselves; notwithstanding which, they surrounded this poor Man.

And as the Evidence will prove, I believe he was struck of them all severally, and one of them gave him the mortal Wound of which he dy'd. I shall not acquaint you with any thing further, but if this appears to be the Case, I do not doubt but you will see reason to find them all guilty of the Indictments.

Bray the Constable sworn.

I being a Constable for the Liberty of *Westminster*, my Lord, upon the 18th of *March* last, I had a Warrant before that time sent

me from the Commissioners to take up such idle Men as would be fit to serve the Queen, which I endeavour'd to do according to my Warrant, and in such places of the Streets, and scandalous Houses where I thought Men might be found, I search'd, and in my Search, having oftentimes found Common Women of the Town, I thought it my Duty as much to bring them to Justice, as the others to the Commissioners.

On the 18th of *March* last I appointed *John Dent*, and several others to assist me that Evening, they met me accordingly between 6 and 8 a Clock; some of us went about the Play-House, and the Rose Tavern; between which places we found an idle Woman, whom we formerly knew, and had brought her to Justice. We took her and carried her to the Round-house in *Covent Garden*; coming near *Covent Garden*, we were met by three Soldiers at the Rails, who came in a very violent manner upon me and my Assistants, and asked me, what I would do with the Woman? These are the three Men, [*pointing at 'em,*] I pull'd out my short Staff, desired them to be quiet and go about their Business; I said the Woman was my Prisoner, and desir'd them that they would not molest me, nor my Assistants. They persisted in ill Language, cursing and swearing, and drew their Swords: We gave them a great many
good

good Words, desir'd them to go about their Business, for the Woman did not belong to them, neither did the Woman call to them for their Assistance: They seem'd to put up their Swords again, and I thought the Fray was over.

I then sent *Philip Chomley* with the Woman to the Round-house; while he was gone, they seem'd to be quiet, and made as if they were going about their Business; but just by the Rails I met with *Chomley* and *Dent* coming by; *Dent* promis'd to meet me before, but did not come time enough; I clapp'd him upon the Shoulder and desir'd his Assistance. The Soldiers stood by the place where we were; we argued very strongly with them, desiring them to go about their Business, but they drew out their Swords, fell to striking and pushing in a very violent manner, by which means we separated and shifted for our selves; I received a small Wound upon my Hand, but received no great Damage. *John Taylor* came up to me, and said, *John Bray* secure some of them, for I am afraid a Man is kill'd; turning towards the Round-house, *Robert Cubbidge* said, I hope we have got one of them; I turn'd back to him, he said, we have got one of them, then we put him into the Round-house.

Coun. Did you observe any thing that pass'd? any thing said by Mr. *Dent*?

Bray.

Bray. Yes, Sir, when *Dent* came up to me, he gave them all the good Words that possibly could be ; says he, Gentlemen, it is your Business to aid and assist us, and to be quiet, &c. But they were very outrageous and urging, and carry'd themselves after a very rude manner.

Coun. Did you see Mr. *Dent* strike the Soldiers ?

Bray. I could not see that, because it was dark ; but I saw all their Swords drawn before they receiv'd any Blow from us.

L. C. J. Did you know this Woman was a bad Woman ?

Bray. Yes, we brought her to Justice before, and design'd to do it again.

L. C. J. Why did you take up the Woman ? Was that in your Constablewick ?

Bray. No, my Lord.

L. C. J. Did you use to take up People out of your Constablewick ?

Bray. Yes, my Lord, according to the Warrant I had from the Commissioners.

L. C. J. You did not take up the Woman by that Warrant, but on a distinct account ?

Bray. We knew her to be a very common Woman of the Town, and in a common plying Place for such People, therefore we took her up.

Coun. If you have any thing more to say, speak it.

Bray.

Bray. Yes, Sir.

Coun. Tell what pass'd after apprehending the first Soldier.

Bray. After we secur'd him, we carry'd him to the Round-house, his Name was *William Arch*, but the rest fled.

Coun. Was you with him before the Justice?

Bray. As we were carrying him before the Justice, I ask'd him why he would be so foolish to trouble us or our Assistants, and that he ought to have assist'd us rather than molest us: He made very light of it, and said, he did not care for that, his Officers would stand by him and bring him off. He said it was not he which gave the Wound, but he knew who it was that did it. He gave us an account that one was *Jeremy Tooley*, and the other *John Clauson*; says he, I suppose now they are return'd to *St. James's Guard*, for we were all three upon Guard now; and, says he, I suppose these two are return'd to the Guard again, if not, you may find them at their Lodgings in *St. Gils's*. According to his Direction, we got a Justice of Peace's Warrant, and went to the Officer and enquir'd for *Tooley* and *Clauson*; he told us they were then upon Guard, and said moreover, that it was not usual to deliver Offenders from the Guard, but he would send them safe to us in the Morning. In the Morning we received them safe from the Officer's

Officer's Hands ; we had them before the Justice, who committed them to *Newgate*.

Coun. Were you with them before the Justice ?

Bray. Yes.

Coun. What said they then ?

Bray. I did not find any of them own'd the Fact, but were willing to clear themselves ; they could not deny but they were all in the Fray, and all three drew their Swords.

L. C. J. Don't you take it ill if one Constable comes into your Liberty and does Business therein ?

Bray. No, my Lord.

L. C. J. This is *Westminster* Liberty, now hath a Constable of *St. Margaret's* any Authority in *St. Martin's* Parish ? Or, if a Constable of *St. Clement's* should come into your Parish of *St. Martin's*, and take up loose Persons, would you like it ?

Bray. We do not oppose it, nor take it ill.

L. C. J. It is a Confusion of Jurisdictions.

Coun. How long have you known the Liberties of *Westminster* ?

Bray. Twenty-four Years.

Coun. During which time, have you taken it that the Constable in one Parish may act as a Constable in another Liberty ?

Bray. Yes, Sir, frequently : The Upper Liberty Constables have frequently come into our Liberty, and we used not to molest them.

Coun.

Coun. As to the drawing the Swords, I would ask you a Question or two. Did they draw their Swords when you came up to them?

Bray. Yes, they did.

Coun. What Provocation was given by you to them?

Bray. No Provocation in the World; but they gave us rash Words, curs'd and swore at us.

Coun. What did they say to you when they first came up?

Bray. When they first came up, they said, D—n me, what are you going to do with this Woman? Another said, What are you going to do with my Wife?

L. C. J. Did not the Deceased say any thing to them?

Bray. Neither he nor I said any thing to provoke them; but on the contrary, we gave them very compassionate Words, and desired them to go about their Business.

L. C. J. But what did they say to *Dent*? What was the Cause of their Anger?

Bray. They said to us, You are a Parcel of Informing Dogs and Rogues; and what were we going to do with the Woman? I said she was my Prisoner, and I was going to carry her to Justice; and told them it was no Business of theirs, and that they ought rather to assist than oppose us.

I Coun. Had you spoke to them before they came up to you, and curs'd and swore at you?

Bray. Nothing at all; they came rushing into our Company by main Force, all three of them.

Philip Chomley Sworn.

Being charg'd by the Constable with this Woman, we came peaceably along Covent-Garden; coming along, I saw three Soldiers at a Distance; Upon that I said to the Constable, (for I saw them before us as they were coming along, damning and sinking,) I desired him to pull out his short Staff, that they might see there was a Constable. Upon that they came up to us; I having the Woman under my Arm, they came up to me in a violent manner, and push'd at me, and again swore, G--d d--n me, What do you do with this Woman? What do you do with my Wife, says another? Says the Woman, Mr. Chomley, you know my Husband, and I know not this Man. Then I went with her to the Round-House. I desired *John Dent* to go to the Constable's Assistance; he did go up, and I too; I saw their Swords all drawn, when I came up, Mr. *Dent* expressed some Words; there was a pushing and thrusting at us; on which one run one way, and another another.

L. C. J.

L. C. J. Did *Dent* make any Opposition?

Chom. None at all, my Lord; there was a Hubbub amongst them, and presently the News was brought that Mr. *Dent* was wounded, and we endeavoured to take up the Persons, and took this Mr. *Arch*, and carry'd him before Mr. Justice *Watson*, who committed him.

Tooley. This Man says he saw us all come along; my Lord, it was dark.

Chom. My Lord, there are some little Shops in the Market of the Garden, in which there were Candles burning, by which I saw them plain enough to be Soldiers; I said to the Constables, Here are Soldiers coming along, I desire you to pull out your Staff.

L. C. J. What time was this?

Chom. This was on the 18th of *March*, Friday in the Evening.

Coun. Were you, during this Fray, near enough to know them?

Chom. Yes, I was, for I went to the Guard-Room and took them by the Notice I had of them there.

Robert Cubbidge Sworn.

Coun. Mr. *Cubbidge*, give my Lord and the Jury an Account of what you know of this Matter.

Cobb. Upon the 18th of *March* I was out with Mr. *Bray*, Constable, we took up a Woman by the Play-house; he was carrying her over to the Round-House, in order to carry her to Justice; as we were going to the Round-House, we were met in *Covent-Garden* by these three Persons; they jostled against us, but then passed us, and came back again; one of them said, G--d d---n you, what do you do with that Woman? Says I to them, Here is a Constable, and you are not to molest him in the Execution of his Office. G--d d---n me, said he, how do we know that? and immediately their Swords were drawn.

Coun. When Mr. *Dent* spake to them, did you hear the Prisoners speak any thing when their Swords were drawn?

Cobb. I closed with *Clauson*, and took his Bayonet from his Side. *Dent* came up to them, and said, Gentlemen, what are you doing, why will you run your selves into Danger? We are in the Queen's Business, and if you do any thing you ought to assist us, rather than oppose us. Upon that, they were somewhat satisfied, and seemed to be going away, but return'd again, and *Arch* said, G--d d---n your Bloods, I will be the Death of some of you. With that he drew his Sword, and the rest drew at the same time; I saw several Thrusts and Strokes made at us, I was at Mr. *Dent's* Left Hand, against *Arch*, I took his

his Sword from him, then he swore, G--d d---n me, I will be the Death of you. Then he made several Passes at me, then he swore G--d d---n me, give me my Sword. I came out with a Watch Staff, and went after him, and some of our People; we took him; Mr. *Dent*, I believe, was at that time wounded; *Tooley* stood perfectly opposite to Mr. *Dent*.

Coun. What time of the Night was this?

Cubb. Betwixt eight and nine a clock.

Coun. Did you see all their Swords drawn?

Cubb. I saw all their Swords and Bayonets drawn at that time.

Coun. Did Mr. *Dent* give them any Provocation whatsoever?

Cubb. Not in the least. After we carried *Arch* before the Justice, word was brought in that *Dent* was dead. Then, said *Arch*, before I'll hang my self, I'll hang others; for, says he, I saw the Wound given. *Glauson* was asked by Mr. Justice *Ryalton*, whether Mr. *Dent* gave them any provoking Language? he said, No; but owned that himself was in the Fray, but did not draw his Sword.

Folk Withers Sworn.

What I am to acquaint your Lordship withal is, That Mr. *Dent* and I having some Business together, he appointed me to meet him
in

in *Hart-street*; we went from thence together to *Covent Garden Round-house*; while we were there, *Mr. Chomley* came to us, and desir'd us to go to the Constable's Assistance, lest Murder should be committed. *Mr. Dent* came up to one of the Soldiers, and said, Why do you do us any harm, you ought to be Assistants to us; we do you no harm, &c. I stepped up to the right Hand of them; *Arch* drew his Sword presently upon me, I had nothing to defend my self with; he, *Tooley* and *Clauson* made all to the right Hand, but got off. In a very little time they brought off *Dent* wounded; we carried him home, and as we were carrying him, he pull'd his Hand out of his Bosom all bloody, says he, These People have desperately wounded me; he faulter'd as he went, and fell all along; we dragged him into a Brandy Shop; says *John Taylor*, Here is Murder committed. Then a tall young Man came presently in, opened his Breast, and put his Probe into his Wound; I held him up, he found the Wound was pretty deep. Another Surgeon pretty aged came in, and the young Man delivered the Deceased into his Hand. He took a Tent and put it into his Wound, then we put him into a Chair, and carried him to his own Door; the Folks within the House took him out of the Chair, and in about three quarters of an Hour after he dy'd.

Coun.

Court. When *Dent* and you came up to the Constable's Assistance, did the Soldiers say any thing about the Woman?

Withers. They said nothing that I know of about her; I knew not how the Matter was before.

Court. Was there any Provocation given before the Swords were drawn?

Withers. I heard no Words spoken on either side before the Swords were drawn.

John Taylor Sworn.

The Account I have to give of the Matter is this, That I was with the Constable the Night the Man was kill'd; they took up a Woman by the Play-house, and carrying her over the Garden, I saw at a pretty distance from me, Soldiers coming by the Rails; when they came up they jostled some of the Company, one or two of them, not all, steps after the Woman; the Word was said, D—n me, What do you do with that Woman? They went after her as if they would take her away. I said, there was a Constable, he came, &c. and threw'd his Staff. When the Woman was carried to the Round-house, Mr. *Dent*, with one or two more, came up and spoke Words to this purpose, Gentlemen, What need you do this, does any Body meddle with you, or offer you any Affront?

L. C. J.

L. C. 7. Was the Woman in the Round-house before *Dent* came?

Taylor. I apprehend her to be there. But I was with these Men while *Dent* came to them; when he came he talk'd very civilly and lovingly to them, they put up their Swords and went away, but turning again, they all drew their Swords at once, and laid on with a great deal of Fury, and one Word, as I remember, was, D——n your Blood.

I stepped aside, and saw Mr. *Dent* at some small distance, with one Man against him, the black Man, meaning *Tooley*, [pointing at him,] Mr. *Dent* came away, and said, I am wounded; I went with him a little way, he put his Hand into his Bosom and bled much, and said, he believed the Man had kill'd him. I would have had him go into *Henrietta Street*, he said he would go home. I came back and found they had got *Arch*; I desired them to secure him, for I belived the Man was kill'd; when I came back Mr. *Dent* was fallen upon the Ground. We then got him into a Shop, and from thence we carry'd him home, he looked then as if he was dying. I went then to the Justice's, where I apprehended those Men were which had taken the Man. *Arch* sat then upon the Stairs, he cry'd to me, Is he dead? I said, He is dead; and look'd upon him, and said, Lord have Mercy upon you, for you are a dead Man too: The Man
was

was somewhat concern'd, and said I did not kill him; but he told us where these two Men were to be found; we, according to his Direction, went and found them upon Guard. The Officer assured us they should be secur'd, and sent to us the next Morning: They were then accordingly brought by two Men; when they came, I knew the Prisoners to be the other two Men that were there when this Outrage was committed; when they were had before the Justice, one of the two, which is *Clauson*, had his Bayonet missing. One of the Corporals ask'd him, Where is your Bayonet? This is all I can say at present.

Lover Sworn.

Coun. Give an Account of what you know of this Matter.

Lover. My Lord, I was at the Round-house with Mr. *Dent* when the Fray begun; Mr. *Chomley* was with Mr. *Bray*, bringing a Woman over the Garden to the Round-house, he came and said, for God's sake come into the Garden, or Murder will ensue. Mr. *Dent* and I went up to the Constable, then they were parling together; says Mr. *Dent*, why do you so, we are always civil enough to you? They were then pacify'd, and seem'd to go off, but return'd again, and one of them struck me on the Sleeve; they were a small Distance from
D the

the Round-house ; I believe the Woman was left in the Round-house when we came to the Men.

The Surgeon Sworn.

Mr. *Dent* dy'd of the Wound ; the Wound was upon the Left-side of the Pap, about half an Inch, and went in thro' the spongy part of one of his Ribs, and into his Heart.

Coun. Was that Wound the cause of his Death?

Surg. It is impossible that any Man should live which hath received such a Wound.

Coun. If your Lordship thinks fit we are prepared to give an Account, that by the Custom of *Westminster*, a Constable has Power to execute his Office throughout the whole Liberty.

L. C. J. That which seems to me considerable, is this, why does this Man meddle with this Woman, when she was walking about civilly? What ! must not a Woman, tho' she be lewd, have the liberty to walk quietly about the Streets?

Coun. She was found plying, she was not walking about the Streets.

L. C. J. to Bray. Why did you meddle with this Woman?

Bray. Because we took her to be in a common Plying-place, between the *Rose Tavern* and the *Play-house* ; we knew her before to be a Woman of the Town.

L. C. J.

L. C. J. What! must not a Woman of the Town walk in the Town Streets? These Men think they do things so meritorious in taking up light Women; why, a light Woman hath a right of Liberty as well as another to walk about the Streets. The Life of a Man, and the Liberty of the Subject, is a tender thing.

L. C. J. to Tooley. Tooley, What have you to say for your self? Why do you come where there is a Constable and People with him in the Execution of his Office? Why do you come and interfere with him?

Prisoners. My Lord, we never concern'd our selves with them.

L. C. J. But you have kill'd a Man.

Tooley then gave a Note to an Officer, of the Names of divers which were called for the Prisoners.

Mary Floyd Sworn.

As I was going to shut up Shop before 8 a Clock, I saw a Man and a Woman coming along, the Woman was scolding with the Constable; these three Soldiers coming along, the Constable asked them what they wanted? one said, I want my Wife, the other said, I want the Woman, with that, they said, they could not have her, but carried her to the Round-house; then the Soldiers went about their Bu-

face civilly. Then the Constable came after him, and said, what want you with the Woman? and cry'd, knock him down, knock him down; one of the Soldiers was knock'd down, and reeled three times.

L. C. Y. Are you sure their Swords were drawn before the Soldier was knock'd down?

Floyd. I cannot tell that; but the Soldiers said, if we must be knock'd down, we will have fair play.

Jane Roberts Sworn.

All that I know of the Matter is, I keep a Shop in the Market, between 7 and 8 a Woman brought by with an Officer, they carry'd her to the Bound-house, when they left her there, they came back again, and in a little time brought by another; after they had gone by some small matter of time, I see three Soldiers run, and when I saw them run, I said, run Rogues, run, for the Devil is come for you; with that I heard a Mutiny presently. I kept my Shop, and never stir'd out; and this was about 7 or 8 Shops beyond mine; then, I said, Lord, help, I'll be far enough, if there be no Mischief done, then my Maid run, and I heard the Constables and Soldiers speaking together, the Men saying we are the Queen's Officers, then they said, if you are, we beg your Pardon.

Lucy

Lucy Roberts Sworn.

Between 7 and 8 a Clock I saw Soldiers come and demand the Woman, for one of them said, she is my Wife: But the Officers said they would carry her to the Round-house, when they had carried her, the Officers came back again to the Soldiers.

The Swords were not drawn till the Constables were for knocking them down.

L. C. J. You are upon your Oath, are you sure there were no Swords drawn till the Constables run after them, crying, knock them down?

Lucy Roberts. Not as I saw.

Coun. Was this before the Woman was carried to the Round-house, or after?

Lucy Roberts. After, my Lord.

Rodoway Sworn.

I was at my Stall, and heard the Informers cry, D--n them, knock them down.

Coun. Did not you see any Swords drawn?

Rod. I saw one Sword glitter between the Candles, and that is all.

L. C. J. Did you see that glitter before the Men cry'd knock him down?

Rod.

Red. No, my Lord, I did not indeed, but afterwards, and it please your Lordship ; and moreover, my Lord, at that time, they knock'd down one Man, and the Man could hardly recover himself, but at last came and lay down at my Stall.

L. C. J. Who is that Man ?

Red. My Lord, it was that tall black Man [*pointing to Tooley*] and he was taken to the Watch-house immediately.

L. C. J. That Man was not carried to the Watch-house till the next Day.

To the Reputation of the Prisoners.

John Brampton.

I can say nothing to this Fact, but *Jeremy Tooley* is an honest civil Fellow as any in *England*.

John Dent.

I know nothing of the Matter of Fact, only that *William Arch* lodged in my House, he is a civil Man, and I never saw any harm by him.

Thomas Tooley, the Father of *Jeremy Tooley*.

Jeremy Tooley is my Son, he has gone along with me all his time ; he hath always behaved himself very civilly, and very well.

Black-

Blackbourn.

Jeremy Tooley lodged in my House almost a twelve Month; he was a very civil Man, I never heard him swear, but he behaved himself very well.

Another.

Jeremy Tooley, he is a good, quiet, honest Fellow as ever broke Bread.

Another.

I know nothing of the Fact, *William Arch's* Parents are very honest People, and he a very civil Fellow.

Colonel Mouldsworth.

I can say nothing to the Fact, what I have heard now, is more than I heard before; but for the Character of the Prisoners, they were always very good Soldiers, very careful and constant upon Duty, not at all guilty of any Disorders, how far soever they may be concern'd in this Fact.

James Tuttle Sworn.

My Lord, Mr. Dent and I was standing at the Round-house Door, when they were Affaulted;

Assaulted; some of them came and desired us to assist them; we came up, and I saw either Swords or Bayonets drawn.

Coun. Was there any Blows struck by *Love* or *Dent*, or any of them before the Swords were drawn?

Tuttle. I saw no Blows struck before the Swords were drawn. I saw no Man knock'd down except *William Arch*, when we endeavour'd to take him.

Coun. Are you sure it was after the Swords were drawn?

Tuttle. Yes, they parly'd at a Distance with them. *Dent* bid them be quiet, *Arch* clapped his Hand to his Sword, drew it, and *Cub-bidge* took it from him; then he pursu'd, drew his Bayonet, and run after him.

L. C. J. Were you by when *Dent* met with *Bray* first before the Fray?

Tuttle. No, I came with *Dent* from the Round-house.

Totteridge Sworn.

Coun. Tell what you saw first done.

Tott. I came up, along with *Mr. Dent*, to the Constable, and the three Soldiers drew their Swords upon us. *Mr. Dent* said to them, Gentlemen, why do you do so? we are always civil to you. Then they went away, but returning again, they all three drew their Swords a second time.

L. C. J.

L. C. J. What did they pretend to do?

Tott. I know not; but they swore, drew their Swords, and said they would be the Death of us, tho' I saw none of them knock'd down, nor any Stroke given them.

L. C. J. Was the Woman there at that time?

Tott. The Woman was then at the Round-House.

Cole. Sworn.

Counc. Was you there at the Beginning of this Fray? Acquaint us what you saw done, and who made the first Stroke.

Cole. As we came along into the Garden with a Prisoner, these Men were going out, and I heard them grumble something to themselves, but took no notice of it; by and by they came to us, and demanded the Prisoner from us. The Constable told them they were about the Queen's Business, and desired them to be quiet; there was a Silence, and we went away with the Prisoner. Then Mr. Dent came up from the Round-House, and went to pacify them; upon which, they drew their Swords upon us, and I turning back towards the Watch-house, met with a Friend of ours coming with Staves, I took one out of his Hand, and as *Arch* was coming by with a Bayonet, I struck at him several times, and at last knock'd him down, took him, and put him into the Round-House.

E

L. C. J.

L. C. J. Did not you, or any of your Company, strike at them before they drew their Swords?

Col. No; not one Blow, before they drew their Swords.

Arch. My Lord, there was about fourteen or fifteen of them coming over *Covent Garden*, we meeting such a Croud of People, asked whether they had not our Wife; and taking her to the Watch-house, they came back again, and furrounded us, and said, You Dogs, what want you with the Woman? and cry'd, Knock them down, &c. Upon which, I was knock'd down, and receiv'd this Wound in my Arm, [*shewing the Court a Wound*] then they carry'd me to the Round-House; and when I was there, standing at the Door, I saw them abuse these poor Fellows at a great Rate.

Mr. Justice Watson Sworn.

This Fellow was brought before me, but he did not then alledge any thing, or shew this Hurt upon his Arm; he seem'd an obstinate Fellow, but he did indeed tell the Names of those that were with him, and said he was knock'd down, but by whom he did not inform me.

Arch. All the Evidences here are Informers, my Lord.

Mr.

Mr. Justice Ryallton Sworn.

My Lord, when they were before me they did not say that they had any Provocation given them by *Dent* or the Constables, or any body else, that should induce them to commit such a Fact.

L. C. J. Gentlemen of the Jury, These three Prisoners, *Jeremy Tooley*, *William Arch*, and *John Clauson*, are all indicted before you for the Murder of *John Dent*; and also they are charg'd with killing *Dent* upon the Statute of Stabbing, *Dent* not having first struck or given any Blow: The Question is, whether these People are guilty of the Offence with which they are charg'd. You have heard a particular Account given by one *Bray*, the first Witness: He is a Constable in *St. Margaret's Westminster*: He tells you he had a Warrant from the Commissioners to look after Men and Impress them, and bring them before the Commissioners, according to the Act of Parliament to Impress for the Queen's Service. About the 18th of *March*, he says, he took one *Chamley* along with him, he sent for Mr. *Dent*, *Bray* came into *Covent Garden*, there, between the Play-house and the *Rose Tavern*, he saw a Woman that he knew to be a lewd Woman, because he had her in Custody for Lewdness some time before. He look'd upon this

Woman to be plying between the Play-House and the Rose-Tavern; they seiz'd the Woman, *Dent* at that time was not come up to the Constable. It was about 8 at Night, on the 18th of *March*. He says he directed *Chamley* to carry this Woman to the Round-house, where she was left. The Soldiers came up to these People and expostulated with them about the Woman; as soon as the Woman was put into the Round-house, comes *Dent* from thence, says *Bray* you should have been here before. But these Soldiers expostulated with them concerning the putting this Woman into the Round-house; one of them said she was his Wife; at last they relinquish'd that, and asked their Pardon; but still insisted upon their illegal Imprisonment of her, and would have her deliver'd; they were obstinate and would not deliver her; then they drew their Swords; *Arch*, the middlemost Man, had his Bayonet drawn; he was opposed, and they took him, and put him into the Round-house too. All their Swords were drawn, and one of them made an Assault upon Mr. *Dent*, gave him, a mortal Wound, of which he dy'd; the other two, *Tooley* and *Clauson* got off. The Witnesses tell you what Condition *Dent* was in, that he found himself wounded, going home he fell down, and soon after dy'd. So there is no question but that these People that were engaged in this Fray, did contribute to,

and

and were the Cause of his Death. They were all in the Fray from the beginning, till the mortal Wound was given, and they being all together, they are all Principals. That is, *Tooley* that was the Man supposed to kill him; and the others in abetting and assisting him; they were all equally guilty according to Law. Now that which is insisted upon in this Case, to defend this, are these two Things. The first say, these Men spoke kindly to them, Why do you trouble us and attack us? They would not be pacify'd at their civil Discourse, but would Assault them, and it was in the behalf of this Woman. But now they say as to this, in the first place, this Woman was not lawfully Imprison'd, and they had a dislike to the Constable and his Company.

Tho' she was a lewd Woman, and might deserve Correction at the time she was taken, there was no occasion for the Constable to take her now, and she had done nothing amiss at all to intitle him to take her up. What tho' she had been lewd, she might reform: They do not prove she was doing any unlawful Action. It was a lawful Place in the Queen's High-way where she was taken; the Constable had no Authority to take this Woman, but ought to have let her alone: A Woman that walks by this Place upon her lawful Occasions, is under the Protection of the Queen. This Woman being Imprison'd unlawfully at that

that time, it was a Provocation to have a Woman Imprisoned without any Cause at all. I do not think the Constable was Wise or Just in doing thus, the Woman having done no lewd Act. However, that Matter may be further consider'd. Another Thing to be consider'd is this, That they having done such an extravagant Act, as falsely Imprisoning a Woman, though *Dent* was not there when the Woman was Imprisoned, but when *Dent* came they drew their Swords, after they were assaulted by the Constables. One swears it positively; another swears she saw a Sword glitter by the light of a Candle, but it was after the Soldiers were Assaulted by the Constables. When they were before the Justice, they did not pretend that any Violence was offered to them till they drew their Swords, but that they us'd 'em very kindly, were always civil to them, and wou'd not have them draw their Swords, or concern themselves for this Woman. This is the Matter you are to consider. If so be you find these Men drew their Swords first, tho' the Constables did Assault them afterwards, they are guilty of Murder. But I would have you find the Matter Special, because the Woman was unlawfully taken up.

*table had said
brought to have her alone: A Woman
that waits by this Place upon her lawfull Oc-
cations, is under the Protection of the Queen.
This Woman being imprisoned unlawfully*

FINIS.

*The good Fight of Faith, in the Cause of GOD,
against the Kingdom of Satan,*

Exemplified, in a

S E R M O N

Preach'd at the Parish Church of
St. Clement's Danes, Westminster,
On the 24th of March, 1708-9.

AT THE
F U N E R A L
O F

Mr. *J O H N D E N T.*

Who was barbarously Murder'd in the doing
his Duty, in the Execution of the Laws
against Profaneness and Immorality.

By *T H O M A S B R A T, D. D.*
Minister of *St. Botolph, Aldgate.*

Publish'd at the Request of the Justices of Peace,
of the Societies for Reformation of Manners,
and other Gentlemen that heard it.

The SECOND EDITION.

L O N D O N, Printed in the Year 1732.

The good Fight of Faith in the Cause of God,
against the Kingdom of Satan,

S E R M O N

Preach'd at the Parish Church of
St Clement's Danes, by Mr. Wm. Hall,
on the 21st of March, 1708.

A T T H E
F U N E R A L

O F
M^r. J O H N D E W T.

Who was barbarously murder'd in the doing
his Duty, in the Execution of the Laws
against Protestants and Innovators.

By THOMAS BRADY, D. D.
Minister of St. Botolph's Church.

Published at the Request of the Society of Friends,
of the Societies for Reformation of Manners,
and other Gentlemen that heard it.

The Second Edition.

L O N D O N. Printed in the Year 1709.

To the Justices of the Peace, and other Gentlemen, at whose Request the following Sermon was made Publick.

Gentlemen,

I Wish I might have been excus'd the Publishing a Discourse compos'd with so much hast, and amidst so much hurry as must needs render it too crude and undigested to appear in Print; but the Consideration which gave force to your Commands, which is the Occasion which may be here taken to publish to the World, that great Countenance which so many Persons of Distinction have given to the CAUSE OF GOD IN THE REFORMATION OF MANNERS, by attending the Funeral of a Martyr in this blessed Cause.

It was a glorious Sight, and will be of singular Use undoubtedly, as well to animate those excellent Persons, who have devoted themselves to this, the best Service to God and their Country; as to discourage the impious and immoral Wretches of both Sexes; so have seen upwards of 30 Constables and Beadles: As also, between 20 and 30 of the venerable Clergy to precede the Corps; 12 Justices of the Peace holding up the Pall, and immediately following it; and a great Train of other Gentlemen of Quality. Among them some Aldermen; and lastly, above a 1000 worthy Citizens, and others, conducting this blessed Saint to his Grave. It was a sight, at which the Powers of Darkness, I am persuaded, did Tremble; and I believe is no small Terror to those Evil-Doers, who are in Nature also themselves Devils, as much as they can be in human Shape; for hereby they may conclude, that as much as Impiety and Immorality have advanc'd of late Years; yet God has those, who will also advance on to meet them, what ever they suffer by it.

And as so noble an Appearance was a comfortable Sight, as it respects the Cause, so likewise as it regards the Person,

The good Right of Liberty in the Cause of God,

against the Kingdom of Satan,

accomplished, in a

SERMON

Preached at the Parish Church of

St Clement's, Dover, by the Minister

On the 14th of March, 1793

AT THE

GENERAL

OF

MR JOHN DENT.

Who was barbarously murdered in the doing

his Duty, in the Execution of the Laws

against Robbers and Murderers.

By THOMAS BRADY, D.D.

Minister of St Botolph, Albion.

Published at the Request of the Society of Friends

of the Society for Reformation of Manners,

and other Gentlemen that heard it.

The Second Edition.

LONDON, Printed in the Year 1793.

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And as so noble an Appearance was a comfortable Sight, as it respects the Cause, so likewise as it regards the
F Person,

THE DEDICATION.

Person, who suffered thus gloriously in it. It was not his Birth and Quality, nor his Estate and Posts in Publick, whilst he lived, (for you knew him to have been but a mean Man) that could induce you to give him such uncommon Respects at his Death. But several Gentlemen in the Commission, which you do so much adorn, found in him, throughout his many Years Service in the great Business of Reformation of Manners, i. e. in bringing before you the low and disorderly Criminals; a most extraordinary Zeal, with a perfect Integrity, and a single Aim at the Glory of God, and the Good of his Fellow-Creatures. And this made you so greatly value and respect him, whilst he lived; and to honour him, as you have done, when dead. And upon the whole, when the Magistracy of this Nation, shall come universally to appear thus publickly, as, for ever blessed by the Almighty, you more and more do, in the Cause of God, and Good Men, (and when they shall have read Mr. Disney's most incomparable Essay upon the Execution of the Laws, as I hope all will,) in the midst of our Melancholy on the Occasion of so publick a Degeneracy both in Principles and Practice; it gives a comfortable Prospect of an happy Recovery of the Church of God to its primitive State of Piety and Virtue, and that the Kingdom of Satan will not stand long; nor satanical Men vilify, insult and murder the Servants of Christ without End. And that the Almighty may increase the Number of such Ministers of God for Good, as you serve your selves to be, is the hearty Prayer of,

Gentlemen,

Your most Affectionate, and
Obedient humble Servant,

THOMAS BRAY.

1 Tim. VI. Ver. 12.

*Fight the good Fight of Faith, lay hold on
Eternal Life, whereunto thou art also
called, and hast professed a Good Pro-
fession before many Witnesses.*

I Little thought that a late Discourse I made before many of you, should be a Prologue to so fatal a Tragedy as we have here presented to us. As I then told you, that there are two Powers in the World contending for Dominion over Mankind; God, and our Lord Jesus Christ, our Rightful Lord and Sovereign, and the Devil that Arch-Rebel and Usurper; and that in this War the whole World is engaged, and none can stand Neuter; so now our sad Experience shews us this Truth, that we, who profess ourselves the Servants of Jesus Christ, must *Fight the good Fight of Faith, as we will lay hold on Eternal Life, that whereunto we are called, and have professed in our Baptismal Covenant, a good Profession before many Witnesses.*

But to illustrate this Matter the better to you, I shall proceed as follows.

First, I will remind you of your Christian Profession, Covenant, and Engagements; shewing you, that as the State of one in Covenant with God, is a State of Warfare; so

our *Baptifmal Covenant* is a *Military Oath* taken by us, to be faithful Soldiers under the great Captain of our Salvation Jesus Christ, in his and our War against Satan, and the Powers and Works of Darkness.

Secondly, That it being of absolute Necessity that we continue Faithful in our Covenant unto our Lives End; and yet there being an Enmity, as between the Serpent himself, and the Seed of the Woman, so between the Seed of both, *viz.* the Wicked and the Righteous, the latter are almost sure to undergo Persecutions from the former; and that therefore it is a Duty incumbent upon the Sons, and Servants of God in Covenant with him, constantly to resist the Temptations of the Serpent, and his Seed, to confess Christ and his Truths, and to stand firm in his Cause even unto Martyrdom.

Thirdly, I will shew you what spiritual Weapons and Armour you must use in this sharp Conflict and Engagement; and how by using them you shall become Victorious. The Armour whereby we shall certainly become Victorious, if we put it on, and make use of it, is Faith: *Fight the good Fight of Faith.* And,

Fourthly, I will move you by all Means to Fight, to stand your Ground, and daily more and more to gain upon your spiritual Adversaries, the Devil, the World, and the Flesh; and, in a Word, to beat down Satan's Kingdom,

dom, in this your Christian Warfare. I will move you to this from the following Considerations.

1st, Because this is a *good Fight*, well worthy our Engagement in it, and the fittest in the World to exercise our Courage and our Skill. *Fight the good Fight of Faith.*

2^{dly}, Because if we become Victorious in this Fight, we shall *lay hold on eternal Life*; we shall be crowned with greater Honours than in our earthly Conquests, even with eternal Life; *Lay hold on eternal Life.*

3^{dly}, I will excite you to be vigorous, resolute, and steady in your Christian Warfare, because we are *thereunto called*; the Nature of our Profession engages us to be so: *Whereunto we are also called.*

4^{thly}, Because we have so publickly and solemnly engaged to fight under Christ's Banner; and it will be our utmost Disgrace and Cowardice to fly from it ourselves, and to give Way in the Battle; especially having made such publick and solemn Engagements to the contrary; *We have professed a good Profession, &c.*

And then, *lastly*, because the Example of stout Leaders are of mighty Consequence to encourage those that follow them, to do their Parts also bravely, I will represent to you with what Courage, Resolution, and undaunted Magnanimity, the Martyrs that have gone before you have fought in this Christian War-

Warfare; and particularly our good Brother here before us.

First, I will remind you of your Christian Profession, Covenant, and Engagements; shewing you, that as the State of one in Covenant with God, is a State of Warfare; so our Baptismal Covenant is a military Oath taken by us to be faithful Soldiers, under the great Captain of our Salvation, Jesus Christ, in this, which is both his and our War against Satan, and the Powers, and Works of Darkness.

I have been long of this Persuasion, and for any thing I can see, must ever continue of the same Opinion, that there is nothing within the whole Compass of our Religion of greater Consequence to be well understood and thoroughly apprehended by us, than the whole Doctrine of the Covenant of Grace, viz. the Occasion thereof by Reason of the Fall, the Nature, Terms, and Conditions of the same; by whose Mediation it was obtained for us; by what Assistance we shall be enabled to perform it; and our Obligations thereunto. And that, as for many other Reasons, not here to be mentioned; and for which I must therefore refer you*, as well as for the Knowledge of the thing itself, to what I have said elsewhere; so particularly for this; That as the State of a Christian, as such, is a State of Warfare,

* Lectures on the Prelimin. Quest. and Answ. of the Church Catechism, or the short Discourse of the Bapt. Cov.

so our Baptismal Covenant is a Military Oath taken by us, to be faithful Soldiers under the great Captain of our Salvation, Jesus Christ, in this, which is both his and our War against Satan, and the Powers, and Works of Darkness.

That the State of a Christian is a State of Warfare, wherein the Sinner is on the Side of Satan, and the true Christian in the Cause of God, I did at large shew you on those Words of St. John, 1 Epist. 3. the 8th Ver. *He that committeth Sin is of the Devil: For the Devil sinneth from the Beginning.* And the whole Discourse being on that Subject, I shall not repeat that Matter here, but rather refer you to the Discourse itself for Satisfaction.

But that our Baptismal Covenant is a Military Oath, taken by us, to be faithful Soldiers under the great Captain of our Salvation, Jesus Christ, in this our War against Satan, and the Powers and Works of Darkness. As this is a Point not yet spoken to, so it may well deserve our Consideration: That the Roman Soldiers were constantly wont to take a Military Oath to their General, is what every one, who is any thing seen in their Antiquities, does very well know; as also that such their Oath was called a Sacrament, whence the Phrase, *Sacramento se obstringere*, to bind one's self under the Oath or Sacrament, when they took such an Oath to be faithful to their General. And in

Allusion to this it is, that both the Ordinances of Baptism, and the Lord's Supper, are also called Sacraments; because in the one we did first enter, in the other we ratify such our Covenant with God, our Lord Jesus Christ; in the most solemn Manner obliging ourselves therein utterly to renounce the Devil, and adhere to Christ our Rightful Lord and Master to our Lives End.

And here, I cannot but admire the Wisdom of our Church above any, whether Reformed or others, that so agreeably to the whole Tenor of Scripture, and to the Practice of the ancient Church, under this Form of a *Military Oath*, she enters, and binds down all her Children to an utter Abjuration of Satan, and a faithful Service, and strict Allegiance to Christ. Take the Scripture from one End to the other, and it consists of a History of a long and fierce War between Christ and his Church on one Side, and Satan and his Adherents on the other; together with the Laws of Christ's Subjects; in conforming to which they must express their Allegiance to him; and the constant Phrase of the ancient Church, in the entring of any of its Children by Baptism into Covenant with Christ, was altogether Military, as may be seen in *Tertullian*, the *Constitutions* called *Apostolical*, *St. Cyprian*, *Ambrose*, *Cyril of Jerusalem*, and in whom not. So that from the Beginning it has been always thought, and it
con-

continues still to be esteemed, that as the State of a Christian is a mere Warfare under Christ his General, against Satan that great Rebel; so our *Baptismal Covenant* is the Oath of *Allegiance* we have taken to Christ our Saviour; the *Military Oath* whereby we have bound ourselves to serve faithfully under him. And thus much may suffice for the first. Proceed we on next to our next Head of Discourse: Namely, to shew,

Secondly, That it being of absolute Necessity, that we continue faithful in our Covenant unto our Lives End. And yet there being an Enmity, as between the Serpent himself, and the Seed of the Woman; so between the Seed of both, viz. The Wicked and the Righteous, the latter are almost sure to undergo Persecution from the former. And that therefore it is a Duty incumbent upon the Sons and Servants of God in Covenant with him, constantly to resist the Temptations of the Serpent and his Seed; to confess Christ and his Truths, and to stand firm in his Cause even unto Martyrdom.

Having taken this Military Oath to Christ; it is of absolute Necessity, that we continue faithful in our Covenant with him to our Lives End. This if we do not, we shall come under the Guilt of being Covenant-Breakers; and such you will find among fearful Company, Rom. 1. 31. We shall be also guilty of the highest Perjury. And know, that as the Law is made for the Lawless and

Disobedient, for the Ungodly, and for Sinners, for Unholy and Profane, for Murderers of Fathers, and Murderers of Mothers, for Manslayers, for Whoremongers, for them who defile themselves, for Men-stealers, for Liars, so for perjured Persons, 1 Tim. 1. 9. 10. And as the Law is made strict against them, so it will be one Day executed severely upon them. But then you are to consider withal,

That there being an Enmity, as between the Serpent himself, and the Seed of the Woman, so between the Seed of both, viz. The Wicked and the Righteous, the latter are almost sure to undergo Persecution from the former. The Serpent is the Devil, and the Seed of the Woman is the Messiah, our Lord Christ: And as, soon after the Revolt of Mankind from God to Satan, a perpetual and bloody War was proclaimed between the Devil and his Vassals, and Christ with his Subjects, in those remarkable Words, Gen. 3. 15. *I will put Enmity between Thee and the Woman, and between thy Seed and her Seed; it shall bruise thy Head, and thou shalt bruise his Heel.* And in the same Words, it was foretold that Christ and his Followers should suffer severely from Satan and his Associates; so the Malice of the satanical Crew did soon appear, and continues even to this Day. The peculiar Character of Satan is, that he is a Murderer; and those who are of a like murderous Disposition with him, are said

said to be his Children, John 5. 44. *Ye are of your Father the Devil, and the Lust of your Father ye will do: He was a Murderer from the Beginning.* And this Disposition both of him and them, was very early exemplified in his First-born Cain, who was of that wicked one, and slew his Brother Abel. And wherefore slew he him? because his own Works were evil, and his Brother's good. Ah! here is the true Cause generally of whatever Murders, and always of the Persecutions and Massacres which have been in the World. Impious and wicked Men, horrible and outrageous Swearers, Prophaners of his sacred Name and Word, Breakers of his Sabbaths, and Contemners of his Ordinances, as also those Sons of Belial, Adulterers, Whoremongers, and Drunkards. These, as well as Idolaters, are his professed Votaries, and are usually his more immediate Servants, who constantly attend his Chapel, the *Play-House*. And now the faithful Subjects, and true Servants of God, as they are the very Reverse of all this in themselves, so they with an heroick Zeal, for the Honour of their Lord and Master, labour all they can to bring off those wretched Men from their vile Servitude to Sin and Satan; and for this, both Satan and satanical Men rage horribly against them, revile, and malign, and gnash their Teeth upon them, and if they can, will murder and destroy them. Thus stands the Truth of the Case, and then marvel not, my

Brethren, if the *World* hate you, 1 John 3. 13. nor be ye discouraged at it; for what says the great Captain of your Savlation, your Leader, John 15. 18, 19, 20, 21. If the *World* hate you, ye know it hated me before it hated you. If ye were of the *World*, the *World* would love its own; but because you are not of the *World*, but I have chosen you out of the *World*, therefore the *World* hateth you. Remember the Word that I said unto you, the Servant is not greater than the Lord, if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these Things will they do unto you for my Name's Sake, because they know not him that sent me. Thus you see in what noble Strains your great General does rouse up your Courage, and be not disheartened.

But let every Son and Servant of God, who is in Covenant with him, and so has taken the *Military Oath* to be faithful to, and to stick by him, look upon it as a Duty incumbent upon him, constantly to resist and repel the Temptations of the Serpent and his Seed, to confess Christ and his Truths; nay, and to stand firm in his Cause, even to Martyrdom itself, if there should be Occasion. You have entered into Covenant with him, to renounce the Devil and all his Works, the Poms and Vanities of this wicked World, and all the sinful Lusts of the Flesh; to believe all the Articles of your Christian Faith; and

and to obey God's holy Will and Commandments, and to walk in the same all the Days of your Life. And you must make it your first Care, in your own Persons, to resist and repel whatever Temptations he himself, or his under-Tempters, the World and the Flesh, shall ply you withal, to induce you to falsify your Vows to God. And both his and their Temptations being very many, various and wilely, as I have already largely shewed the World*, you must be very watchful, and very resolute, lest you be ensnared and overcome by them. But when through the Assistance of God's holy Spirit, which will not upon your earnest Prayer for it, be wanting to your Support, you shall find your Virtue pretty well established: Proceed in the Name of God.

To confess openly and bravely your Adherence to Christ in the Vindication of his Cause, of his Truths, and of his Laws. And accordingly if any impudent Blasphemer shall vilify and ridicule the Scriptures, or arrogantly dispute against any of the fundamental Articles of your Faith; or shall deride Piety and Virtue, and be found in the Breach of any the capital Parts thereof, by prophane Cursing and Swearing, by the Prophanation of the Lord's Day, by Rioting, or Drunkenness, by Chambering and Wantonness, if they appear Incorrigible, and beyond the Force of Per-

* See Cat. Lect. 9, 10, 11, 12, 13.

Perswasion to reclaim, give them not only to understand, but to feel, that we live under a Christian Government, and that as yet, Thanks to our Law-makers who are gone before us, there are Laws to restrain their Madness.

And thus you must by Virtue of your Military Oath, or Covenant, stand firm in God's Cause, even to Martyrdom itself, if there should be Occasion. It is a vulgar Error crept into Mens Heads, that in those Nations where Christianity is entertained, or at least professed in the Purity thereof, there is no Place for Martyrdom. Such suppose Martyrdom is a suffering to Death in the Profession or Vindication, of the doctrinal Part of Christianity only, of all or of some Article of their Creed; but that as to the practical Part, to suffer with Reference to that, does not deserve the noble and glorious Title of a Martyr. But the Truth is otherwise; and Martyrdom properly signifies a suffering even to Death, in the Testimony and Acknowledgement of God's Sovereign Authority over us, be it with Respect to any Truth he requires us to believe, or of any Duty he obliges us to discharge. And in this latter Acceptation, *John the Baptist* was a Martyr, when he was beheaded for having frankly reproved *Herod* for marrying his Brother *Philip's* Wife; and I will be bold to affirm, that our good Brother here before us, as he was murdered in the best Service in the

the World, the promoting a Reformation of Manners, may also deserve the most noble of all Titles, that of Martyr. In both the Authority of God is equally asserted, in both therefore in the Crown of Martyrdom is equally attained. And in either Case, should any of us be providentially called forth to give our Testimony to God's Authority; either by confessing him and his Divine Truths, or by yielding Obedience to his Commands, we must do it at the Hazard of our Lives, and the Expence of our Blood; Not fearing them which kill the Body, but are not able to kill the Soul: but rather fearing him which is able to destroy both Body and Soul in Hell. Mat. 10. 28. And that this we might be able to do, should it be the Divine Will and Pleasure to call us forth, at the Expence even of our Blood, to assert his Cause. I shall proceed,

Thirdly, To shew you what spiritual Weapons and Armour you must use in this sharp Conflict and Engagement; and how by using them, you shall become Victorious. The Armour whereby we shall certainly become Victorious, if we put it on, and make use of it, is Faith. Fight the good Fight of Faith. This is the Direction of St. Paul, in the very Case we are upon, our spiritual Warfare, or the Fighting of God's Cause against all the Powers of Darkness. We wrestle not against Flesh and Blood, not only against human Force and Violence, and corrupt Nature, but against Principalities,
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against Powers, against the Rulers of the Dark-
ness of this World, against spiritual Wickedness
in high Places. Wherefore take unto you the
whole Armour of God, that ye may be able to
withstand in the evil Day, and having done all,
to stand. Stand therefore, having your Loins
girt about with Truth, and having on the Breast-
Plate of Righteousness, and your Feet shod with
the Preparation of the Gospel of Peace: Above
all, taking the Shield of Faith, wherewith ye
shall be able to quench all the fiery Darts of the
Wicked. And take the Helmet of Salvation,
and the Sword of the Spirit, which is the Word
of God: Praying always, with all Prayer and
Supplication in the Spirit, and watching there-
unto with all Perseverance, and Supplications
for all Saints. Eph. 6. 12, 13, 14, 15, 16, 17,
18. Here we are directed indeed to the whole
Armour of God, whereby we may be able
to stand against the Wiles of the Devil; and
a noble Place of Scripture it is, worthy a
Comment upon every Part of it, would Time
permit. But that which the Apostle himself
more particularly recommends to our use, is
Faith; Above all, take the Shield of Faith, and
the Force of that is what alone I can now
speak to. And as without Faith it is impossi-
ble to please God, by discharging as we ought,
our Covenant Engagements to him; so in Vir-
tue of it, there are no Difficulties in our
Christian Warfare, be they never so great,
but we may overcome, as appears by what
others

others have done before us in the Strength of it; a noble Record of whose glorious Achievements, with a most pathetick Exhortation to follow their Steps, we have in the 11th and 12th Chapters to the *Hebrews*; a Place of Scripture which will yield an exceeding great Support to those who are called forth to the more rough and dangerous Services of Religion, and such as may probably bring them at last to Martyrdom, in the Cause of God against Satan; and which, therefore, I would particularly recommend to the serious Meditation of many here.

But of what Nature, you will say, is that Faith, by the Virtue of which we can do such mighty Things; and how shall we use it, so as to become Victorious by it? And to sum up, in as few Words as possible, what may be to our present Purpose; in short, it is this, a well-grounded firm Perswasion, that it is God who gave us our Being, and all that we are, and all that we have; so that we are intirely his Property, and ought to live and die solely to his Glory. That he continually exercises a watchful Providence over us, such as a wise Prince does over his People; so that we are to look upon ourselves as his Subjects, to yield ourselves obedient to his Laws, and to reckon upon both our Persons and Services as absolutely at his Appointment: That when at the Instigation of Satan, Mankind had revolted over from God to him; the

Divine Goodness, in meer Compassion to our deplorable Condition, as Rebels to the best of Masters, and Slaves to the cruellest of Tyrants, did send his own Son into the World to bring us back to him our God, and to redeem and rescue us from under the Power of the Devil; so that we ought most devoutly to look up to him as our great Deliverer and Redeemer. That in order to compass a compleat Redemption for us, by mediating an entire Reconciliation between God and us, though himself in Nature God, he took upon him that of Man, and being God-Man, a middle Person between God and us, he put on a Treaty of Accommodation between us, for which surely we can never sufficiently bless him. That under this Character of *Mediator*, he first took upon him the Quality of a *Prophet*, to enlighten our benighted Minds in our Way home to God, and to prescribe us the Terms and Conditions of that Covenant, on whose Conditions alone he would receive us to Mercy. And surely this we ought to close with; and that he moreover, because the Divine Justice must be fully satisfied for so high an Affront done to God by our Revolt, took upon him the Office of a *Priest*, to that Degree, as never was done before or since; even so as to lay down his Life, and offer his own most precious Blood a Sacrifice for us, to atone and appease the Wrath of his Father conceived against us; so that
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that we are his purchased Possession with a Witness. And after his Sufferings on Earth, having ascended into Heaven, and there being vested with all the Power and Authority of a King over his Church, were committed altogether to his Government, and we are under his Conduct; and must therefore look upon ourselves as altogether his Subjects, Servants, and Soldiers, to fight his Battles against his and our Enemy the Devil: In discharging our Parts well in which Warfare, as becomes us in the several Posts and Stations in which he shall allot us, we may assure ourselves of being infinitely and unspeakably rewarded by him; for so he has promised us: But if we shall prove Recreant and Renegadoes, and revolt again over to the Devil, he will most direfully punish us; for so he has plainly threatened. And this may be sufficient at present to be spoke to, as to the Matter of that Faith whereby we may come off Victorious and Conquerors in the Day of Battle.

But if you do demand farther, how are we to use this noble Weapon of Faith, and when most seasonably? Why, you are always with great Seriousness, and great Intenseness and Application of Thought, to meditate upon these awful Points now mentioned. But especially whenever you find yourself likely to be engaged in the Resistance of any strong Temptation to violate any one Article of

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your Covenant with God, or in any difficult and dangerous Service, whereby we are called forth to do him eminent Honour; then especially be sure you have your Eye fixed upon those great Things, *Praying with all Prayer and Supplication in the Spirit*; for so St. Paul advises us that we should do in Concurrence with Faith, *Eph. 6. 18*. And being thus prepared and armed with Faith and Prayer, you may safely throw yourselves into the Heat of the Battle; and no doubt you will come off Conquerors. And such is the Nature of this Warfare, that you will be more the Conquerors should you fall and die in the Field. But this being a Service so very formidable to human Nature, it behoves me surely therefore to lay before you some very urgent and powerful Reasons to engage you in it; and this was my fourth Proposal. And I will move you to this from the following Considerations.

First, *Because this is a good Fight, well worthy our Engagement in it, and the fittest in the World to exercise our Courage and our Skill: Fight the good Fight of Faith.* It is a good Fight upon a double Account; first, because it tends to make ourselves good; and next, because it tends to make the World Good. And truly the Fight must begin first at Home, and with ourselves, or we shall have little Success Abroad. But this I need not urge to you, who are sufficiently sensible, how watchful an Eye the World has upon you, that
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you be yourselves reformed, who so nobly endeavour the Reformation of others. And it must be attributed to the peouliar Providence of God over your Undertaking, that Malice itself has not in so long a Time been able to find a Flaw, either in yourselves or Conduct, with respect to that great Work, such as may deserve its Animadversions. To pass on therefore.

Next, As it is a good Fight, well worthy our Engaging in, in that it tends to make us in ourselves so good; so much more as it will do a great deal of Good in the World. The World, as it is, is bad, very bad; God he knows, and were he not infinite in his Patience, Forbearance, Long-suffering, and Goodness, as he is in his Holiness and Justice, we we had e'er this been in respect of Punishment, as well as of Sin, as Sodom, and made like unto Gomorrah. And undoubtedly we should e'er this have come up to the Height both of their Sin and Fate; but that so many excellent Persons (of which our Brother here before us was truly a great one) with the Zeal of Phineas, have brought so many of the Criminals to exemplary Punishment, to the Terror of Evil-doers; and so the Plague has stayed. And if this Fight of Faith then, does not good to the World, I know not what does. And it has been a thousand Times an Amazement to me, that any serious Christian should arraign it; that the Sons of Belial, the avowed Servants
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of the Devil, should gnash their Teeth against it, and take so much Pains to misrepresent and bely it, I do not in the least wonder; for why? *The Devil is the Father of Lies, and the Works of their Father they will do*: It is natural to them. But that any sincere Christian, and that any especially, who are chief Members in the Household of Faith, should express any evil Will to this noble *Fight of Faith*, and and those who are so gloriously engaged in it; to speak my Mind freely, it perfectly confounds me whenever I think of it; for my Life I cannot account for it.

But yet, though many will not with that diabolical Enmity and Fury, as some very visibly do, outrage this blessed and good Work, and those who are so signally engaged in it; yet too many of those, who take themselves for very good Christians, think they may excuse themselves from this the roughest Part of this *Fight of Faith*, as not being called to it; but to rouse up these Persons out of so dangerous a Sloth and Indifference in the long and extended War between God and Satan; that I may keep close to the Method I have proposed, having,

adly, Shewed that the *Crowns of Glory* belong only to those who shall endure Hardships and Sufferings in this spiritual Warfare; and withal, of what a lustrous Nature those *Crowns* will be, far beyond the fading Garlands which are obtained by earthly Conquests;

I will proceed to shew, that there is no baptized Christian (and I am not *Latitudinarian* enough, to reckon those who despise and affront the Ordinance of Baptism, in the Number of Christians) but is called, even to this Degree of Warfare. But first of all let me tell you, that those who are piously ambitious of *Crowns of Glory*, must endure many Hardships, and grievous Sufferings in this spiritual Warfare. The Apostle indeed, in the Account which he gave of the Gospel, saying, that *we must, through much Tribulation, enter into the Kingdom of Heaven*, Acts 14. 22. seems to intimate, that Christianity brings many Tribulations necessarily along with it; and so our learned *Hammond* understands those Words. And truly tho' to *Hades* a Man may go with a whole Skin, yet I much doubt, whether in the streight and narrow Way to Heaven, that more unfrequented and untrodden Path, he shall not inevitably meet with Briars and Thorns, and receive some Scratches and Scars at least; but admit in the more halcion and peaceable Days of the Church, it may be otherwise; so that an Admittance into the lower Stations of Bliss (as there are many Mansions in our Father's House) may be obtained by those who have suffered nothing, either in Life, Goods or Reputation; yet the *Crowns of Glory* will, I fear, fall to none of their Share. But that distinguished Reward, seems all along reserved for those
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who are constant, through much Tribulation, to make their Way to Heaven. Such a one was St. Paul. He had fought a good Fight, he had finished his Course, he had kept the Faith, and thenceforth he became assured, that there was laid up for him a Crown of Righteousness. 2 Tim. 4. 7, 8. And such is he to whom that Degree of Blessedness is declared, James 1. 12. *Blessed is the Man that endureth Temptation, that is, Affliction; for when he is tried, he shall receive a Crown of Life, which the Lord hath promised to them that love him.* And such was the Church of Smyrna, Rev. 2. 9, 10. *I know thy Works and Tribulation, says the first and the last, Fear not those Things which thou shalt suffer. Behold, the Devil shall cast some of you into Prison, that ye may be tried, and ye shall have Tribulation ten Days; be thou faithful unto Death, and I will give thee a Crown of Life.*

But how shall I describe how full of Lustre those Crowns will be? How far beyond the fading Glories obtained by earthly Conquests? How fading, how uncertain these latter are, may be easily made appear. It is what we see every Day. One unfortunate Action shall efface the Memory of many triumphant Campaigns: Nay, the mere Envy of those worthless Creatures who lie soaking at Home, in Ease and Luxury, shall tear off the Laurels, though fresh and verdant, from the Brows of the most glorious Heroes returning from the Tolls of War. But the Crown of Confessors
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and Martyrs in the Cause of God, is not of so transitory a Nature. The former fight to obtain a corruptible Crown, but these an incorruptible, 1 Cor. 9. 25. No, these shall receive a Crown of Glory that fadeth not away. And if you want to be further satisfied in the blissful State of those who have come out of Tribulation, you have it nobly described, Rev. 7. 15, 16, 17. Therefore are they before the Throne of God, and serve him Day and Night in his Temple; and he that sitteth on the Throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any Heat; for the Lamb which is in the midst of the Throne shall feed them; and shall lead them unto living Fountains of Waters; and God shall wipe away all Tears from their Eyes.

Such are the Glorious Rewards of all who shall signalize themselves in the Service of God against the Dominion of Satan. And hence it is, that our Saviour pronounces such blessed, Mat. 5. 10. Blessed are they which are persecuted for Righteousness sake. Nay, and hence it is, that they are bid to rejoice; nay, and to leap for Joy in the parallel Place, Luke 6. 23. Accordingly hence it is, that the Apostles, when they were beaten before the Sanhedrim for giving their Testimony for Christ, departed from the Presence of the Council, rejoicing that they were counted worthy

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thy to suffer Shame for his sake, Acts 6. 41. And lastly, hence it is that Christians, in the primitive Times, even crouded the heathen Tribunals to receive the Crown of Martyrdom, of which we have Instances innumerable in Ecclesiastical History.

But notwithstanding these so glorious Promises, and noble Examples, many, very many, so they can but escape Hell, and barely enter the Kingdom of Heaven, will be contented to be Door-keepers there, though here they are eager enough of uppermost Places. But this they would rather than pass through Briars and Thorns in the Way, being of too tender and delicate a Constitution, forsooth, to bear rough and hard Usage: And they hope they may at least enter the Kingdom of Heaven; because, as they suppose, all Christians are not called to Sufferings. But,

III. I shall now shew them the contrary; and that they, even they, be they who they will, are thereunto called. And that I may be sure to comprehend all; I say, that there is no mortal Man or Woman upon Earth, from the Prince upon the Throne, to the Beggar upon the Dunghil, but is thereunto called. My Meaning is, there is no one Christian, but who in the Station he is in, some Way or other, is bound to discountenance, discourage, and when milder Methods will not do, to bring to condign Punishment, the Workers and Works of
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Darkness, Blasphemy, prophane Swearing and Cursing, Lewdness, Profanation of the Lord's Day, excessive Drinking, and all dissolute, immoral and disorderly Practices, whereby God is so highly dishonoured, and the Devil so directly served; and this, notwithstanding the ill Usage they meet with in the way of their Duty; and this I would prove with respect to Princes, Ministers, Magistrates, and the People; but that on a late Occasion, to which this is but a sorrowful Appendage, I have already done it: And to that I must again refer you. And shall therefore, instead of particular Arguments to each Rank and Degree of Men, proceed to my

IV. Motive, which I am sure concludes all baptized Persons under the Obligation; and that is, that all such have so publickly and solemnly engaged to fight under Christ's Banner; and it will be our utmost Disgrace, and the *highest Degree of Cowardice* (pardon the Expression, for I think there can be nothing High and truly Great in Cowardice) to fly from our baptismal Covenant our selves, and give way in the Day of Battle; especially having made so publick and solemn Engagements to the contrary. *We have professed a good Profession before many Witnesses.* And what are those solemn and publick Engagements made in Baptism? Why there we have in the Presence of God and his Church, *renounced the Devil, and all his Works, the World*

also, and the Flesh; we have profess'd to believe (a thing quite different from the Infidelity and Profaneness sure which now reigns) all the Articles of our Christian Faith: And we have engaged to obey; what? All God's holy Will and Commandments, and to walk in the same, without Tergiversation, upon any Difficulties and Dangers, to our Lives End. And I am sure, among the principal of God's Commands those must take place, which put us upon promoting the Destruction of Satan, and the Advancement of Christ's Kingdom. Thus all have made a good Profession before many Witnesses; yea before many and great Witnesses, even God, Angels and Men. And this may be thought such a Covenant, or military Oath, as I have explained it, as may be deemed enough to oblige us to the good Fight of Faith, in what Field soever, be it a Field of Blood, into which Providence shall call upon us to fight it.

But further yet, the more strictly to engage us; Our Holy Mother this Church, from the Honour and Regard, it peculiarly bears to our Saviour, (as appears by its concluding every Collect, every Prayer, I had almost said every Petition it makes, in his Name) Signs every baptized and covenanted Member of it, with the *Sign of the Cross*; That being the Banner under which we are to fight; *I taken that hereafter he shall not be ashamed to confess the*

the Faith of Christ crucified, and manfully to fight under his Banner against Sin, the World, and the Devil, and to continue Christ's faithful Soldiers and Servants unto our Lives End. And surely this Engagement of our baptismal Covenant and Oath so solemnized, is so strong, that Nothing can be more forcible.

Thus you see all baptized Christians with us especially, are doubly concluded under an Obligation *to fight the good Fight of Faith.* But all, you will say, are not in the peaceable Times of the Church *thereunto called.* In Times and Places of Persecution, as under Pagan or heretical Powers, the true Servants of God are often called forth to suffer, they will own; but where orthodox Christianity is the national Religion, and *by Law established*, as God be praised it is with us, there is no Room to suffer. No, what not for *Righteousness Sake*? Martyrdom, as I before told you, is a Testimony given to the Authority of God, as well with Respect to the Preceptive as the doctrinal Part of Religion. And that in an *establish'd Church*, Men may be pointed out for Death, for asserting and standing up for his Laws, we have too sad an Instance before us. And as to an inferior Degree of suffering; if any one shall attempt to do any uncommon or considerable Good to the Advancement of Christ's Kingdom in the World; I am very much mistaken if he shall not soon bring the World about his Ears;

Ears; as much Christian as it is supposed to be. *A Gallio that cares for none of those Things*, may pass through the World peaceable enough, but whether with what Pace he shall reach Heaven, I very much doubt. For I think as he is lifted in a War, where the utmost Vigour is required, he is *called* to something more, than what he thinks to be Innocent, but is in Reality to be good for nought. In short, this is a War whereunto we are *Called*; and this is an Argument so pressing to rouse us from Sloth or Indifference in it; that I need not add more. However,

V. And *Lastly*, Because the Example of stout Leaders is of such mighty Consequence to encourage those that follow them to do their Parts also bravely, I will represent to you with what Courage, and undaunted Magnanimity, the *Martyrs* heretofore have fought in the hottest Parts of the Battle is this Christian Warfare; and particularly our good Brother here before us. And here I might lay before you, a glorious Scene of triumphant Achievements and Sufferings in the pulling down the Kingdom of Satan, by the Apostles, Confessors, Martyrs, in the several Ages of the Church, down throughout the Times of *Pagan* and *Papal* Persecution and Tyranny. But this would be to transcribe a *Martyrology*, and I must refer you to the History it self of the Martyrs. But as to the Manner of their heroick Bravery and Sufferings, I cannot better give

give it you, than in the very Words of the Apostle, Heb. 11. 12. The Chapters I before so earnestly recommended to your most serious Consideration, to fortify you in all your Undertakings, and to support you under whatever Sufferings in so glorious a Cause and Conflict. The Words are these, beginning at ver. 33. *By Faith they subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the Mouths of Lions, quenched the Violence of Fire, escaped the Edge of the Sword, out of Weakness were made Strong, waxed valiant in Fight, turned to Flight the Armies of the Aliens. Women received their dead raised to Life again; and others were tortured, not accepting Deliverance, that they might obtain a better Resurrection. And others had trial of cruel Mockings and Scourgings, yea moreover, of Bonds, and Imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the Sword: They wandered about in Sheeps-skins, and in Goat-skins, being destitute, afflicted, tormented. (Of whom the World was not worthy) they wandered in Deserts, and in Mountains, and in Dens and Caves of the Earth. And these all have obtained a good Report through Faith.*

And now what have I more to do, but to give you some Account also of your dear Brother, whose Obsequies we do here solemnize, that you may see how nearly he trod in the Steps, and has been honoured with the Fate of the preceeding Confessors and Martyrs. And
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that for your Example and Encouragement in this glorious Fight. And the Account I can give of him with good Assurance is this.

That he has been above Thirty Years a strict Professor of Religion, and led his Life accordingly.

That he had a great Zeal for God's Honour, and the Salvation of Souls, and a great Hatred against Sin, which made him almost from the first engage himself in the Work of *Reformation of Manners*.

That in the 17 or 18 Years, that he has been concerned in it, none in all that Time could ever fix upon him, any Thing that was either wicked, dishonest, or even his worst of Enemies, the Whores, and Rogues, could not but give him a good Word; nay, have been heard to say, that they believed him to act therein, merely from Conscience.

That he had been aiding and assisting to the Apprehending and Prosecuting of several Thousands of lewd and profligate Persons, besides a vast Number of Sabbath Breakers, prophane Swearers, and Drunkards.

That he was of a sweet, gentle and courteous Temper, and of a very modest, and humble Behaviour; very good-natured, and always ready to serve and assist every one, even his very Enemies; and he had a singular Plainness and Sincerity shining thro' all his Actions; he was very courageous, and feared

no Encounter, yet had great Calmness and Presence of Mind in Danger.

That he has often been much abused, beaten, mobbed, and wounded; and in very great Danger of his Life in detecting, and bringing to Justice, the lewd and disorderly Persons. And was the first that took into his Arms from among the Rioters, Mr. John Cooper, a Constable, about seven Years since murdered in the Execution of his Office, in suppressing the publick Lewdness and Disorders at May-Fair, though there were then above forty Soldiers with their Swords drawn.

That though he was almost continually in Danger and Broils, and by his great Pains and constant Labour and Service in the Work, he had very much broke and impaired his Health and Strength, yet he was unwearied in it to the very last.

And in his last Work you see, he has fallen a Victim by the Sword of God's Enemies, being murdered by three private Soldiers; a sort of Men, I am sorry to speak it, (of whom if we judge by their horrid Oaths and Curses, and by their wicked Lives and Manners, which with too much Tolerance, surely from their Commanders, they are permitted to lead) who, though they receive the Christians Pay, are Night and Day fighting the Devil's Battles. Thus this brave Soldier of Jesus Christ has fallen. And this short and

true Account I have given of him for your Example and Encouragement who survive him, that you also may proceed conquering, and to conquer in the same glorious Fight.

It may seem indeed at first Sight to be rather a Discouragement to you. But you may remember what you have often heard, that the *Blood of the Martyr was the Seed of the Church*. And the Church of God has indeed ever flourished the better for being watered by the Blood of the Martyr. And I believe also it will do the like amongst us, for the innocent and precious Blood which has been lately shed in this Cause of Reformation of Manners.

It is but a few Years since that honest Man Mr. Cooper fell a Martyr in the Cause, by the Hands of an Atheist, assisted also by Soldiers, for fetching before Justice some of Satan's Vassals out of that horrible Den of Impiety May Fair; and you have heard how that innocent Man's Blood has cried, and does still cry for Vengeance, so as to cause the worthy Magistrates and Juries, both of City and County, to petition to have that execrable Place of Debauchery and Impiety totally put down; and I hope the Cry both of it and them, and of many other good Men throughout the Nation, joining with them, will be soon heard.

And

And now the Blood which has been shed on the like Occasion, and in the very same Manner; how know you but that it also may cry so loudly, as to shake the very Foundations of the *Play-House*; a Seminary of Atheism, Impiety, and Immorality, not at all Inferior to the other. And would not its Fall rejoice your Hearts? Courage, Courage, brave Soldiers of God, and of your Lord Jesus Christ. There is no Hurt yet. Our martyred Brother has lost nothing, I am sure, for he has received his Crown of Glory. And your blessed Cause, I am perswaded, will suffer nothing by it; it will be more firmly established, it will be better cemented by his Blood.

Upon the whole then; persevere in the Name of God, *to fight the Good Fight of Faith, to lay hold on eternal Life, whereunto you are not only called, but have witnessed a good Confession before many Witnesses.* Nay, and from the very Example of the Martyr before you, let me exhort you, *my beloved Brethren, that ye be steadfast, unmoveable, always abounding in the Work of the Lord, forasmuch as you know that your Labour is not in vain in the Lord.* Amen, Amen.

F I N I S.